"An ox with sharp horns and red eyes always attacks." This would make the boys grow into strong, brave and warlike men. Another song was:

Rango, rano, rongo,
Zana rongoina taimpavera.

"Sing, child, sing. A singing child does not bleed much." This warded off excessive bleeding. In this singing two or three persons sang the verse, and the whole company came in on the last word, the usual Malagasy method. Everyone feasted but there was little drinking, for decorum had to be preserved. It was expressly forbidden for the people in the north half of the house to have sexual relations during the night, even if they were man and wife, and for them to quarrel or make obscene remarks. Persons who broke these rules were fined 5.00 francs, for it would cause the children to bleed badly.

In the early morning, before sunrise, all the people from the north side of the house went down to the river, singing and dancing as they went. The group consisted of the children, each with his bearer, either six or twelve young women, and a guard of spearmen, one for each child. The child was carried by a male relative: his maternal uncle, paternal uncle, father or elder brother, in order of desirability. The young women might be either married or unmarried, but must have fortunate names. The spearmen were chosen for their prowess and did not have to be relatives. They were armed with spear and shield and wore a strip of raw meat, from the previous day's sacrifice, over the left shoulder and across the breast, like a bandoleer. This was to show that the children were of rich families and that meat was abundant. When the group arrived at the river the children's penises were washed. Men dipped up water and gave it to the girl water carriers in horn drinking cups which were either white or spotted with white earth. This water was called *rasondriana* ("water of the fall"), but any running water would do if it was taken so early in the morning that "no bird had passed over it." On the return the spearmen went first, then the girls carrying water, then the children, carried so that they faced forward. Outside the village the procession was met by the people from the southern half of the house who were armed with spears, sharp bamboos and stones. There was a regular fight in which people were often injured or even killed. If one of the spearmen was wounded or fell, it was a bad omen for the child he represented, who would have a misfortune in war. Finally the column forced its way into the village.